dangers to health but do definitely take a lot of chance and accident out of the problem of the prevention and cure of disease.

It seems reasonable to conclude that the wide variation in beliefs concerning the demon represents a decline in the use of them which has been brought about by the widespread acceptance of modern medicine. Certainly there is evidence of decline in the statement that only recently were annual processions in each of the districts, on the saints' days, discontinued. In this general connection, it should be mentioned that no one was observed wearing or using amulets or religious symbols (contrast Ostrand, 1916, pp. 140–46).

CHURCH AND SCHOOL

Mass is said once a week, on Sunday mornings. The church is also open every Saturday evening for prayers. Otherwise, the building is ordinarily closed and locked. Speaking generally, Bliss (1915, p. 94) says that in Syrian Greek Orthodox Churches daily mass is very rare. He also says that although modern Greek is the official language of the church, the native language of each particular region is the one actually used in the service (*ibid.*, p. 101). Zenkov (1955, p. 149) states this to be true of the Orthodox Church as a whole. In Ma'aloūl, according to expectation, the liturgy is in Arabic, with the exception of a few special phrases. According to Bliss, the liturgy is:

> . . . teeming with passages of profound spirituality clothed in language noble and poetic. Large parts of the service are rendered in a most formal manner. The service books of the Greek Church are in fourteen quarto volumes. They would appear to cover every possible occasion. There are, for example, prayers to be used by the priest when [illegible], when devils must be exorcised, when ills women are being enlivened, when a sick man cannot sleep, when one has been harmed by the evil eye. (*ibid.*, p. 101.)

None of these were outside the church building was observed in the village.

Zenkov says that the Orthodox Church is more like Protestantism than Roman Catholicism in the following points: (1) veneration was of the Scriptures, (2) Christocentrism, (3) the inner and personal effect of the Sacraments (*ibid.*, pp. 158–59). He could well have added to this list the participation of laymen in the service. There is no congregational singing, but solo chants by laymen are a conspicuous element.

The priest performs all rituals only as an instrument of God, and, significantly, never uses the first person singular. For example, he says "we anoint a baptized" not "I baptize so-and-so." (Zenkov, 1955, pp. 97–98.)

Zenkov says that there is in general a feeling in the Church that other Christian sects have not fallen from Grace. "This broad-minded attitude and practice," he concludes, "explains [the] mild attitude toward other churches and their mem-

[illegible]